THE ORTHODOX WORD

No. 102

$1.50

METROPOLITAN GLICHERIE
CHIEF HIERARCH OF THE OLD-CALENDAR
ROMANIAN ORTHODOX CHURCH

From this day, from this hour,
from this minute, let us strive
to love God above all,
and fulfill His holy will.

THE ORTHODOX WORD

For the Mission of True Orthodox Christianity

Established with the blessing of His Eminence the late *John (Maximovitch)*, Archbishop of Western America and San Francisco, Russian Orthodox Church Outside of Russia.

1982, vol. 18, no. 1 (102)
January—February

ISSN 0030-5839

CONTENTS

5 The True Orthodox Christians of Romania *by Bishop Cyprian of Oropos and Fili*

16 The Lenten Sermons of Father George Calciu

20 Christ is Calling You! Seven Lenten Meditations *by Father George Calciu*

35 Vita Patrum: St. Aemilianus the Hermit and St. Bracchio the Abbot

40 The Apocalypse of St. John: Chapter Two *by Archbishop Averky of Jordanville*

COVER: Romanian and Greek bishops in front of a typical parish church of Romania.

THE ORTHODOX WORD, published bi-monthly by the St. Herman of Alaska Brotherhood. Second-class postage paid at Platina, Ca. Yearly subscription $8, two years $14, three years $18; students $5 per year. Office of publication: Beegum Gorge Road, Platina, Ca. All copies of all back issues and of individual articles are available from Xerox University Microfilms, 300 N. Zeeb Rd., Ann Arbor, MI, 48106. Copyright 1981 by the St. Herman of Alaska Brotherhood. All inquiries should be directed to: THE ORTHODOX WORD, PLATINA, CALIFORNIA 96076, U.S.A.

Metropolitans Glicheria of Moldavia and Kallistos of Corinth

Bishop Sylvester and faithful in the courtyard of the Transfiguration Monastery in Slatioara

The True Orthodox Christians of Romania

by Bishop Cyprian Metropolitan of Oropos and Fili

Compiled and Translated from the Greek by Archimandrite Chrysostomos

His Eminence, the Most Rev. Cyprian, is a member of the Synod of Bishops of the True (Old Calendar) Orthodox Church of Greece, under the Presidency of Metropolitan Kallistos of Corinth. He is Bishop-Abbot of the Holy Monastery of Sts. Cyprian and Justina in Fili, Greece. The Very Rev. Chrysostomos is Abbot of the St. Gregory Palamas Monastery in Hayesville, Ohio, a small dependency of the Monastery in Fili.

A Note to the Reader*

It was largely unknown to many, until of late, that there is in Romania, as in Greece, a large group of Orthodox Christians who have stayed, and still remain, faithful to the traditions of Orthodoxy, following the ecclesiastical calendar in their worship of the Living God. This Church of the True Orthodox Christians of Romania holds in Her sacred bosom some one million faithful.

---

* The majority of this article is taken from a small book by Metropolitan Cyprian entitled, "He Martyrike Ekklesia ton Gnesion Orthodoxon Christianon tes Roumanias" (Athens, 1981). The reader's note, which I have thought worthy of presentation here, is actually the introduction to His Eminence's book (dated November 17, 1980, o.s.). For collecting the materials in general and for his kind review, I owe a special debt of gratitude to Hieromonk Ambrosios, a brother of the Monastery which Bishop Cyprian directs.

With the help of God, we are in the fortunate position of being able to publish this small offering for the benefit and strengthening of our Orthodox brothers struggling against the curse of ecumenism.

We must confess that we have been greatly benefited by our contacts with the Romanian Orthodox. For this reason, we regard it a spiritual duty to write of our impressions regarding this suffering Church, to which we reverently dedicate our humble work—in eternal memory of those honorable men and women who have given even blood in confessing Her, and whose prayers we invoke in these most difficult days through which we are passing.

The Onset of the Holy Struggle

In Northern Moldavia[1] stands the historic Monastery of Neamt, which was erected by King Stephen the Great.[2] It was at this monastery that Glicherie Tanase embraced the monastic life and was tonsured. He was very shortly ordained a Priest and, until 1924, served as Abbot of the Holy Skete of Prokof. He distinguished himself by his strict adherence to the ideals of Orthodox monasticism, in accordance with the teachings of the famous Father of modern Russian monasticism, the Abbot Paisius Velichkovsky,[3] who had himself been Superior of the Neamt Monastery.

In October of 1924, the New (or Gregorian) Calendar was uncanonically introduced into the Romanian Church by Her "Primate," Metropolitan Miron Cristea,[4] and was received by almost all with no reaction whatsoever. Only the Monastery of Prokof, under the leadership of its Abbot, Hieromonk Glicherie, refused to recognize the calendar change. For more than a year, nonetheless, he and his monks were allowed to remain in their skete. Finally, they were expelled and a movement began among the Romanian people to safeguard their Holy Traditions and to return to canonicity, by the restoration of the Julian Calendar to the life of the Church.

The Romanian Patriarchate, both in 1926 and 1929, celebrated Pascha with the Latins, constituting an infringement of the Orthodox tradition of centuries.[5] Indeed, on the second occasion that this was done, Patriarch Miron, having the undivided support of the Uniate (Greek-Catholic) prime minister, Julius Maniu,[6] and several others among the clergy, compelled all of the Romanian Metropolises to proceed with the common celebration of Pascha with the Papists, a fact which evoked great commotion in the ranks of the Romanian Church. Metropolitan Gurias of Bessarabia openly criticized Miron and, ignoring the Patriarchal decree, ordered

his churches to celebrate with the other autocephalous Orthodox Churches (i.e., with the entire Orthodox world, with the exception of the innovative Church of Finland). Patriarch Miron's action also scandalized these other Orthodox Churches, many of which reacted in protest.[7] As well, the White Russian clergy of Bucharest took a particularly strong position during those trying days, ignoring the Patriarchal order and celebrating Pascha in accordance with the traditional canonical decrees.

The uncanonical and un-Orthodox celebration of Pascha with the Latins deeply grieved the reverent Romanians, many of whom returned to the Old Calendar. Among them were three Hieromonks, as well as two Romanian Priest-monks who had returned to Romania from Mt. Athos. Hieromonk Glicherie, who had taken a leading position in the Old Calendar movement from the beginning, began to build churches in the vicinity of the Neamt Monastery. The first was established in the village of Vanatori. By 1936 he had built about forty large churches, the majority of them in Moldavia.

The zealous Father Glicherie made two trips to Greece. During his first visit, he became a monk of the Great Schema at the Skete of St. John the Baptist on Mt Athos. On his second visit, in 1936, he met several bishops of the True Orthodox Church of Greece, *viz.*, Germanos (formerly Bishop of the State Church diocese of Volos) and Bishop Matthew of Bresthene (Bishop Chrysostomos, former Metropolitan of the State Church in Florina, was away in the East), who decided to consecrate him a bishop. Before Bishop Chrysostomos' consent to proceed with this was obtained, however, Father Glicherie was expelled from Greece. (The Old Calendar Church of Greece was itself suffering from fairly severe persecutions at this time, accounting for Father Glicherie's expulsion.)

Persecution and Suffering

During the period of 1935-36, the former Uniate[8] Miron of Romania decided to take Draconian measures against the Old Calendarists in his country. He ordered all of the churches of the True Orthodox Christians razed, and imprisoned any cleric or monastic who refused to submit to his authority. The monks and nuns were incarcerated in two monasteries, where they were treated with unheard of barbarity. Some of them, such as Hieromonk Pambo, founder of the Monastery of Dobru (which was demolished and rebuilt three times), met with a martyr's end. During the destruction of the Monastery of Cucova, five lay people were thrown

into the monastery well and drowned. By such tactics the Patriarch wished to rid himself of the Old Calendarist problem!

Hieromonk Glicherie was arrested in September of 1936 during a large demonstration at Piatra Neamt, where many were killed. He was taken under guard to Bucharest and there condemned to death. He was, however, miraculously saved, in that the Theotokos appeared to the wife of the Minister of Justice and gave her an order to intercede with her husband on Father Glicherie's behalf. Her husband did not react in the manner of Pilate,[9] but rather commuted Father Glicherie's death sentence and ordered him imprisoned in a distant monastery.

With the outbreak of World War II in 1939, Father Glicherie was set free and, along with his beloved co-struggler, Deacon David Bidascu, fled into the forest. There the two lived in indescribable deprivation and hardship, especially during the winter. In the midst of heavy snows, when their few secret supporters could not get frugal provisions to them, the Fathers were obliged to eat worms! However, Divine Providence protected them from their persecutors and, directed by that same Providence, the birds of the sky would erase traces of the Fathers' footprints in the snow by flying about and flapping their wings over the snow. And despite the harsh cold, not once did they light a fire, lest the smoke might betray their refuge. (We might note that the cold often approaches thirty degrees below zero during the winter in Romania.) Other ascetics were also hidden in the deserts, among them Father Damaskinos, Father Paisios, *et al.*

With the end of the war, the work of building churches was begun anew, since all of those formerly built had been demolished. In a short interval of time, between the end of the war and 1950, almost all of the razed churches, as well as the ruins of the Monastery of Dobru, had been rebuilt. Between 1947 and 1948, the large Monastery of Slatiora (for men) was constructed, along with the monasteries of Bradatel Neamt and Bradatel Suceava (both for women).

The Consecration of Bishops and a New Period

There now remained, for the Old Calendar Church of Romania, the significant problem of the shortage of priests, there being only three Hieromonk Glicherie, a survivor of the persecutions, and two priests who had recently left the State (New Calendar) Church.

Thus it was that a representative of the True Orthodox Christians came into contact with the retired New Calendar Bishop, Galaction Cordun,

and requested him to assume leadership over the Old Calendarists. Metropolitan Galaction was a man of considerable education, being a graduate of the Academy of St. Petersburg and having held, before his retirement, the post of Synodal Secretary of the State Church of Romania. He was also known for his firmness in respect to Holy Tradition, and had protested the calendar reform.

Metropolitan Galaction accepted the offer of leadership and, on April 13, 1955, made a public confession, in which he announced his return to the Old Calendar. His confession was made known to the Orthodox Patriarchates in Moscow and Sophia and, by a representative of the judiciary, to the Holy Synod of the State Church of Romania, which, under the chairmanship of Patriarch Justinian, deposed him on Great and Holy Thursday, 1955.[10]

Metropolitan Galaction immediately left for Moldavia, where he ordained a number of priests and deacons. Very shortly, however, he was arrested and confined to the Monastery of Caldarusani. Later, having been permitted to live in Bucharest under house arrest, he continued to perform ordinations, under great secrecy and by night, at the Old Calendar Monastery of Copaceni.

Finally, in 1956, Metropolitan Galaction, seeing his strength dissipating and seeing that it was impossible to contact a bishop outside of Romania[11] (since he was kept under surveillance) or to find a bishop of like mind in Romania, proceeded with the consecration of a bishop on his own, so that the suffering Church of the True Orthodox Christians of Romania might not be once again orphaned.

This unquestionably necessary (albeit technically uncanonical) action was, of course, an exercise of economy. Nonetheless, dogmatically and sacramentally the validity of the consecration was indisputable.[12]

Since Hieromonk Glicherie was not available (being at the time under confinement), Metropolitan Galaction first consecrated Father Evloghie Ota a Bishop and, afterwards, they both consecrated Father Meftodie to the Episcopacy. Though Father Glicherie was the last to be consecrated, Metropolitan Galaction emphasized that his successor was definitely to be Glicherie, who had from the beginning been the leader of the entire Old Calendar movement, and without whose counsel not a single ordination had been performed. Metropolitan Galaction lived only a few more months, his hardships and ordeals having impaired his health.

The Metropolitan is buried at the Monastery of Slatiora. There is indeed no question that he is a new Confessor of the Faith.

Under the administration of Nicolae Ceaucescu (1965—), the Old Calendar Church has enjoyed greater freedom and toleration, though not official recognition by the State. The Church has made some noteworthy strides, including the construction of a parish church in Bucharest, the establishment of the Monastery of Cucova (1967), the building of a large church at the Monastery of Slatiora (1979), and other such works. Also, in 1968 Bishop Sylvester was consecrated to the Episcopacy and in 1978 Bishop Cozma. (Bishops Meftodie and Evloghie reposed in 1977 and 1979 respectively.)

Relations with the True Orthodox Church of Greece

As indicated above, the suffering Church of the True Orthodox Christians of Romania remained in obscurity and almost wholly unknown to the outside world, until the Romanian Priest Basil Patracescu, pastor of the village church of Draguseni (in the district of Neamt), came to our Monastery on the Feast of Pentecost in 1977, at which time we heard more about it.

In August of 1977 it was pleasing to God that, then as an Archimandrite, we visited the Romanian Church and were overwhelmed by the devoutness and good spiritual order among our Romanian brothers. On returning, we reported our impressions to the Old Calendar Greek Church, resulting in a subsequent decision to establish relations between the two local Churches.[13]

To this end, the Rt. Rev. Bishop Sylvester made a trip to Greece as a representative of the True Orthodox Church of Romania, on whose behalf he signed the historic declaration of intercommunion between the two Churches. Along with this declaration, the validity of the Episcopal orders of the Romanian hierarchy was established. The next day, October 31, 1979, therefore, a concelebration of the Divine Liturgy was held, with the joint participation of the Greek Hierarchy and Bishop Sylvester.[14]

The Greek Old Calendar Church returned this visit by sending an official delegation to Romania in April of 1980, led by Their Eminences, Metropolitan Cyprian of Oropos and Fili and Metropolitan Kalliopios of Pentapolis. The joy and emotional response of our Romanian brothers, as well as the impressions left on the Greek delegation, are difficult to describe. At each church the faithful gathered and waited by the hundreds

(and, at times, by the thousands), greeting the visiting delegation with the joyous pealing of church bells, enthusiastically showering the Bishops with flowers as they were led into the various churches on carpets strewn over the ground at the church entrances. The joy of Pascha was everywhere evident. For the first time these heroic Christians had encountered brothers of a like spirit, who knew of their struggles for Orthodoxy. The emotion and enthusiasm reached their zenith at the concelebration of the Liturgy, which took place at the Monastery of Slatiora on the Sunday of the Samaritan Woman (April 21, o.s.). Participating were the Greek Prelates and, from the Romanian Church, Bishops Sylvester and Cozma and Metropolitan Glicherie. The latter, owing to the infirmities of old age, had not liturgized for more than a year. The Liturgy, which was held in the large, new monastery church, was attended by over 3,000 faithful.[15]

Current Conditions in the Romanian Church

The existing parishes, all large and each including literally hundreds of families, number around sixty. The majority of the churches (made of wood in the traditional Romanian architectural style) are spacious and beautifully adorned with magnificent wood-carved *templa* (*iconostasia*), frescoed walls, and colorful, hand-made carpets. Most of the churches are located in Northern Moldavia (in the districts of Suceava, Iasi, and Neamt), but in Bucharest and elsewhere, too. Near each parish church is the manse,[15] and often one finds near the church a small monastic sisterhood of women dedicated to service in the church. The faithful are exemplary in their self-sacrifice and great piety. Many travel afoot for tremendous distances in order to attend church services.

The Sunday services in these parishes evoke astonishment: they begin about 6 AM with the Midnight Service, Matins (without the now standard omissions), the First Hour, a Service of Supplication, the Salutations to the Theotokos, the Third Hour, and the Sixth Hour, followed by the Divine Liturgy. And though the services well exceed six hours, the faithful stand and follow along in silence, with devout attention and reverence (while in Greece the services are all too often shortened in order not to tire the would-be congregations!). The people evidence true harmony and love. What makes a truly striking impression, however, is their deep dedication to, reverence for, and trust in Metropolitan Glicherie.

There are five monastic communities, three for women and two for men (in addition, of course, to numerous, smaller monastic hermitages).

About seventy monks live at the large Monastery of the Transfiguration at Slatiora. Metropolitan Glicherie and his two Bishops and every single Hieromonk (without exception) live at Slatiora. The Monastery is very active. Each day many faithful go there to attend the Divine Liturgy or the Service of Anointing (the Anointing Service is held three times a week, daily during the Great Lent), or to confess. The *typicon* is Athonite and maintains the practice of the unceasing recitation of the Psalter by the older monastics, who take turns reading every four hours. (This practice is also followed by two of the monasteries for women.) The Metropolitan himself is the most austere Abbot. Despite his advanced age (92 years old!), he oversees everything personally with great care. He is an example of monastic perfection for the brothers. He is never absent from services and he keeps a prayerful vigil throughout the night. His cell is as small and as humble as the cells of the other monks. More of his virtuous life we cannot now write, while he is still alive.

The Monastery of the Holy Trinity (for men) at Cucova was torn down to the foundations in 1937 and was rebuilt by the present Abbot, Father Pachomios, in 1967. There are now five monks, who support themselves cultivating vineyards, keeping bees, and growing mushrooms.

The Monastery of Holy Protection (for women) at Bradatel Neamt was founded by the renowned ascetic, Abbess Macaria, in 1947, who, by God's Grace, directs the Monastery to this day, despite her age (she is 85 years old). The Monastery, which is located deep within a forest, has one hundred and forty nuns, who support themselves with agricultural labors and weaving. The majority of the nuns are young.

The Monastery of the Life-Giving Fountain (for women) in Bradatel Suceava numbers seventy nuns. The Abbess is Mother Epiphania. These nuns are also young in age and support themselves with knitting and various other handicrafts.

The other Monastery for women (that of St. Nicholas) is located in Dobru. It was demolished in the persecutions of 1936 and was later rebuilt by the present Abbess, Mother Seraphima, after the war. There are thirty nuns, who support themselves by raising livestock. This Monastery is also located in an isolated forest.

In all three of the women's monasteries a hieromonk from the Monastery of Slatiora liturgizes and serves as spiritual father to the nuns, though he does not permanently reside in any of them.

As any observer will attest, the Old Calendar Romanian Church is outstanding in its admirable order as regards matters of administration. This is certainly primarily the result of the excellent direction of the saintly Metropolitan Glicherie. Such direction is of great instructive value to us Greeks and should be taken as an example of the fruits of canonical orderliness. It is likewise noteworthy that the True Orthodox of Romania always behave without resentment and in a loving manner toward their New Calendar brothers, showing neither unwise overzealousness nor enmity—the latter, much to our misfortune, definitely characterizing all too many of the True Orthodox Christians of Greece.

In closing this brief historical note, we pray the All-Holy Spirit, which is the soul of the Mystical Body of the Church of Christ, to grant to the two Sister Churches of the True Orthodox Christians of Greece and Romania His Peace, which passes all understanding, and to strengthen now and evermore their fraternal bonds in Christ, that they might with one mouth and one heart, in God-loving zeal, proclaim the Word of Orthodox Truth unto the salvation of suffering mankind and confess the glory of the All-Laudable Name of our Saviour Jesus Christ, "to Whom belong all honor, glory, and worship, together with His Father, Who is without beginning, and the All-Holy, Good-Creating, and Life-Giving Spirit, both now and ever and unto the ages of ages."

FOOTNOTES

1. Moldavia (Moldava) is that section of Romania surrounded by Bessarabia, Bucovina, Transylvania, Vlachia, and Dobrudja.

2. Stephen IV (the Great), ruler of Moldavia from 1457-1504.

3. Archimandrite Paisius Velichkovsky (1722-1794). See particularly the translation of his life and works, published by the St. Herman of Alaska Monastery (Platina, California, 1976). *Translator's note.*

4. A reformist of very modern spirit, Patriarch Miron (1868-1939) began his Episcopal service as a Uniate hierarch in Transylvania, which had been assaulted by the Uniate movement since the seventeenth century. He played a decisive role in the efforts which resulted in the eventual recognition of the Church of Romania as an autocephalous Church by the Ecumenical Patriarchate in 1925.

5. The Romanian people, embittered by their experience under the yoke of Roman Catholicism imposed upon them by Uniatism, reacted to this move with a fervor which the former Uniate Patriarch had not expected. His actions violated the Paschal canon established in the fourth century, to which Orthodox remained totally faithful prior to the onslaught of Uniatism and ecumenism. *Translator's note.*

6. Julius Maniu, leader of the "National Agrarian Movement," served as Prime Minister from November 9, 1928 to October 6, 1930.

7. Even in the Parliament there were some stormy protests regarding this issue.

8. It is worthwhile commenting on the incredible deception and ungodly goals of the Uniates in their efforts to sway the Romanian faithful towards Papism. Moldavia was the center of the first intense Uniate efforts in 1583, when a Jesuit propagandist began his mission of uniting the Orthodox to Rome. By 1588, under the influence of King Sigmund III of Poland, Moldavia was ready to unite with the Latins. The intervention of various Orthodox Patriarchs, however, temporarily put an end to the papist aims. Nonetheless, the Uniates had, by the seventeenth century, gained great power and numbers. Even as late as 1944, the Uniates in Transylvania numbered over one and one half million, with two Bishops and a Metropolitan. Their ranks are now almost wholly depleted and the Old Calendarists of Moldavia, especially, remain acutely aware of the martyrdom, barabarism, and cunning political intrigue that accompanied the Uniate efforts in Romania—an awareness that belies the now popular (and distorted) histories of the Uniate "missions" in Eastern Europe.

Romania should serve as a good lesson for us modern Orthodox. When we are now assaulted by Roman Catholic attempts to draw Orthodox Christians into the net of the Roman Pontiff, we should remember that, while this Unia is proclaimed in the name of "love," many of our Orthodox forefathers saw such a Unia accomplished by murder and by the sword. This should tell us something of the "love" to which Rome today calls us. And knowing this, we can better understand how many Orthodox in Romania violently cast out the Uniates after World War II, knowing full well the meaning of a "love" which allows one to keep the externals of the Faith, while it drains the essence of that Faith slowly away—by force if necessary. (This, of course, without advocating or condoning any violence whatever—yet, at the same time, without judging those who suffered for the Faith and zealously defended it at all costs and by all means.) *Translator's note.*

9. *When he was set down on the judgment seat, his wife sent unto him saying, Have thou nothing to do with that just man: for I have suffered many things this day because of him* (St. Matthew 27:19). The wife of Pilate called Procula, or Procle, became a Christian and is honored as a Saint by the Orthodox Church on October 27.

10. Details regarding these actions by the Synod can be found in the official periodical of the Romanian Patriarchate, "Biserica Orthodoxa Romana," 1955, pp. 214-216.

11. The ever-memorable Shepherd of the True Orthodox Church of Greece, Metropolitan Chrysostomos (Kabourides) had reposed on Sept. 7, 1955 (o.s.).

12. One should not draw parallels between Metropolitan Galaction's use of economy, in this most extreme circumstance, and the actions of the Greek Old Calendar Bishop Matthew (Karpathakes — †May 1, 1950), who uncanonically consecrated a bishop by himself, despite the fact that three other Old Calendar Bishops were still living. He created a schism in the Old Calendar movement in Greece and still has a faction of followers who, for the most part, are unfortunately noted for their extreme views. (Their canonical irregularities, as regards Bishop Matthew's consecrations, have been subsequently rectified. This action too, however, should not be compared to the recognition of Metropolitan Galaction's consecrations by the Old Calendar Church of Greece, which did not grant such recognition by virtue of correcting a canonical irregularity, but in consequence of its understanding of the extreme circumstances under which justifiable economy was exercised by the Romanian Metropolitan.) *Translator's note.*

13. See, regarding this, the periodical, "Agios Cyprianos" (a publication of the Holy Monastery of Sts. Cyprian adn Justina in Fili, Greece), no. 105, Sept. 1977, p. 172.

14. *Ibid.*, no. 131, Nov. 1979, p. 277.

15. See the official publication of the Synod of Bishops of the True Orthodox Church of Greece, "Phylakes Orthodoxias," no. 15, May 1980, pp. 44-46; and no. 16, June-July 1980, pp. 50, 52-54. Also see "Agios Cyprianos" (*op. cit.*), no. 137, May 1980, p. 302.

16. The Church follows a very strict rule, by which all parish priests must be marri[illegible] priests.

Introduction

THE LENTEN SERMONS OF FATHER GEORGE CALCIU

The Lenten sermons of Father George Calciu, originally addressed to Orthodox seminarians and students in Romania, are just as appropriate to the young people of America and the Western world in general. His words will strike a responsive chord in the heart of any young person who is awake or ready to awaken to the call of Christ to this corrupt last generation of mankind.

In the Communist-dominated countries of the East this call is jammed by the atheist control of education, the press, and all the means of public expression. In the West there is little of such open persecution of faith in God, but the spiritual atmosphere is not as different from that of the East as it might seem. The same unbelief and unremitting worldliness are pounded into the heads and hearts of young people in the West in almost every public institution and medium; the same violence and rebellion disturb young souls that know no other way to express their need and frustration; and religion, although outwardly free, has become a private and subjective matter that does not move society as a whole and is generally seen by young people to have no particular power or significance for their lives. The name of Christ—unlike the situation in the East—can be freely pronounced, but most

often it is associated with a religion of dead formalism or, at best, of subjective revivalism, and at worst of a self-centered exploitation of religious feeling.

The Christ of Father George Calciu is quite different. He calls to the suffering, longing but unfulfilled hearts of young people who would believe in the whole Christ of Orthodox faith if only they dared, or if only someone would dare to preach Him to them, together with the call to Christian commitment and acceptance of the path to salvation which He has given us in His Church.

These talks were originally given on the Wednesday evenings of Great Lent in 1978, in the chapel of the Bucharest Orthodox Seminary where Fr. George was a professor. They aroused great interest and controversy (as described partially in the Eighth Meditation), thereby revealing the potentiality for an Orthodox revival among the suffering Romanian people that is very close to what is happening in the Soviet Union, where the talks of Father Dimitry Dudko have had a similar effect.

Father George's situation in the Romanian Church (the new calendarist Patriarchate, the "official" Orthodox church of Romania) is virtually identical to the situation of Father Dimitry Dudko in Russia before the latter's arrest in 1980. He accepts the authority of his bishops but energetically preaches the truth and righteousness which they refrain from preaching because of their concordat with the Communist government; and in doing this he cannot help but criticize the bishops and question the very nature of their co-existence with the government. He writes: "Should they (the bishops) truly be Christ's apostles on Romanian soil, then we will be their firm disciples. If one single bishop had been by our side, we would not have helped in the destruction of the Enea church."

As might have been expected, Father George was not left long to speak freely to the Orthodox youth of the Romanian Church. No stranger to Communist prisons (where he spent 18 years before being released in 1964), he was arrested again in March, 1979, and after severe and long beatings he was sentenced to ten years in prison. When his wife was allowed to see him in 1980 he was almost blind, severely emaciated, apparently drugged, and barely able to recognize her. He has been subjected since then to periodic

interrogations and torture but has not broken down and "confessed." According to the most recent information, he was moved in 1981 to a prison in Bucharest and is apparently near death there at the age of 55.

While we in the free Russian Church Outside of Russia have no communion with the enslaved Patriarchate in Bucharest, our attitude towards fearless preachers of Christ's truth like Father George can only be positive, as the "Decision" of the Synod of Bishops has recommended with regard to the positive events within the Moscow Patriarchate ("Decision" of the Synod, Aug. 12/25, 1981; full text in *The Orthodox Word*, no. 98).

Orthodoxy today, despite the often serious differences that separate many of the local Churches, is still one, and a genuine spiritual manifestation in one Orthodox Church cannot but affect believers elsewhere. Thus, the voice of Father George is not for Romania only. What young man whose heart is burning with the love of Christ and His True Church in America—or any other land where Orthodoxy has taken root and begun to grow—will not be moved for his own people when he hears Father George say: "Our people are a ripe harvest, waiting to be gathered for Christ. But where are the worthy harvesters? Be harvesters! Be pastors! And above all, pray to God to give this nation good harvesters who will not love parents and children more than Christ." "If in a single year we were to see one thousand priests graduate, full of the spirit of sacrifice, priests as Christ would have them to be, then in less than one year the spiritual face of our country would be changed."

One can only pray that the young Orthodox people of America, and all those whose hearts are ripe for genuine Orthodoxy, will pay heed to these messages from the suffering Orthodox soul under the atheist yoke and respond to them by shaking off the worldly enticements of these decadent times and at last *taking seriously* the Orthodox faith which is given too easily to us here, thus making the beginning of the genuine, committed Christianity which this land so desperately needs.

May it be so!

Father George Calciu-Dumitreasa

Christ is Calling You!

SEVEN LENTEN MEDITATIONS

Sermons to young people by Father George Calciu-Dumitreasa. Given at the Chapel of the Romanian Orthodox Church Seminary, Bucharest

Translation by Keston College, Kent, England

FIRST MEDITATION
M: rch 8th, 1978

The former treatise have I made,
O Theophilus, of all that Jesus began
both to do and teach.

Acts 1:1

THE TIME HAS COME, young man, for you to hear a voice which has been calling you. It is a voice you have never heard before, or perhaps, one you have heard but which you have never understood or obeyed. It is the voice of Jesus!

Don't be shocked; don't be amazed, and don't smile incredulously, my young friend! The voice which calls you is not that of a dead man, but of One Who has risen from the dead. He does not shout after you from history, but from out of the depths of your own inner being. The words written and read from the New Testament today issue out of depths within you, yet unknown to you. Perhaps you have been ashamed or afraid to delve inside yourself and discover them. You believed that within you lay a wild beast, a sepulchre of instincts from which there would rise enchanting spirits. You did not see the face of an angel, and yet you are an angel. If this has never been told you before, Jesus is telling you now, and His testimony is true, for no one has ever caught Him in a lie.

CHRIST IS CALLING YOU!

What do you know about Christ? If all you know is what they taught you in atheism classes, you have been deprived in bad faith of a great truth—a truth which can set you free.

What do you know of the Church of Christ? If all you know can be reduced to the concepts of Giordano Bruno which were faithfully taught you in classes of so-called scientific atheism, then you have been despitefully thwarted from experiencing the light of true culture and the brilliance of spirituality which assures human freedom. In your classes did you ever hear these words: "Love your enemies, bless those who curse you, and pray for those who despitefully use you and persecute you"?

If you have never heard these words, my friend, who hindered you, and by what right? Who prohibited you from knowing that there exists a better way, juster and simpler than that on which you now wander blindly? Who has pulled the veil over your eyes so that you would not see the most wonderful light of the love of Jesus, proclaimed and lived out unto the final end?

Friend, I have seen you on the street, young, handsome. All of a sudden you change, your face becomes distorted, your instincts break loose as though under a spell and ravish your being in violence. Where did you learn such violence, young people? From whom? I have seen your mother meek and tearful and your father with his face stunned by pain. And I realize that you did not learn it from them. Then from where?

Lift up your ears and listen to the call of Jesus, the call of His Church. Outside of her, your unflinching violence will lead you to judgment and imprisonment, where your soul will be irrevocably destroyed. I have seen you in pain before the magistrates, where your actions have assumed horrific dimensions. I have seen you afraid, cynical, and full of bravado; and all these attitudes show me how near you are to the edge of destruction. And I ask myself once more: who bears the guilt for your fall?

Come to the Church of Christ! Only here will you find consolation for your ravished soul. Only in the Church will you find certainty, because only in the Church will you hear the voice of Jesus saying meekly to you: "Son, all your sins are forgiven. You have suffered much. Behold, I have made you whole; go and sin no more."

No man has ever said such words as these to you. Yet you hear them now. Rather, you have heard of class hatred, political hatred--always hatred. 'Love' is a strange word to you, but now the Church of Christ shows the better way, the way of love. Up until this moment you were a slave of your instincts; your body was a simple instrument through which your instincts expressed themselves. But now you hear the words of Jesus, through His Apostle, pleading with you: *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?* (I Cor. 3:15).

You have been told that you descend from the apes, that you are a beast which must be trained; but discover another fact—the wonder that you are the temple of God; in you the Spirit of God dwells. You are called back to your dignity as a metaphysical being; you are raised up from the low place to which false education has sunk you, and you assume the sacred office of being the temple in which God dwells.

We call you to purity. If you have not forgotten the meaning of the word "innocence", if there is still an area within you of unaffected childhood, you will not resist this call. Come to the Church of Christ! And understand what innocence and purity mean, what meekness and love are. You will learn your place in life and the purpose of your existence. To your astonishment you will discover that our life does not end in death, but in resurrection; that our existence centers on Christ, and that this world is not a mere empty moment in which non-being prevails. You will receive hope. And your hope will make you strong. You will receive faith, and your faith will save you. You will receive love, and your love will make you good.

My friends, these are the first words which Jesus addresses to you in the midst of the turmoil of this world and the agitation of your passions. No man has taught you to fight your instincts, but Jesus calls you from out of the transparent dreams of innocence which still haunt you from time to time.

Jesus is seeking you; Jesus has found you!!

SECOND MEDITATION
March 15, 1978

And I say also unto thee, That thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it.

Matt. 16:18

YOU REMEMBER, young person, how I told you last time that a new voice is calling and that this is the voice of Jesus? But from where and to what does He call you? What alluring promise to assuage your thirst for knowledge and truth does the Saviour make? The voice of Jesus calls you to His Church.

You live within a family, within a society, within a world. You are bound to your family by the unbreakable bond of blood, which you cannot reject and which seeks vengeance, if ever you betray it, through your suffering. You live in the midst of a people with which you feel to be one metaphysical entity—not a group of isolated individuals, but one immense and united soul in which you are the whole and in which the whole lives through you. And finally you exist in a world of suffering and joys to which you respond because something in you unites and binds you inextricably to all your fellow human beings.

Where then is the Church of Christ to which you are called? She is everywhere. She holds within her all human

life, and more, she contains all heavenly beings too. For the Church knows no history; her history is the spiritual present. Family and society bear within them the tragic fate of their own limitations through the circumscription of history. History is, by definition, the chronology of unhappiness, yet the road to salvation. But you, my young friend, are called to the Church of Christ which was conceived in God's eternity and which bears within her perfection, just as the world bears within her her own limited nature. Society considers you as a simple constituting element, one brick lined up alongside other bricks. Your freedom is to function as a brick fixed once, for all time. Your freedom in society is the freedom of constraint and in this lies your drama. For your true freedom lies within you, but you do not know how to discover it in its true meaning, nor how to use it if you could discover it. You have been told that you are not free, that your freedom is the understanding of necessity and that necessity is imposed upon you from the outside by a foreign element. You are just like a lifeless construction.

In contrast, the Church of Christ is alive and free. In her we move and have our being, through Christ Who is her Head. In Him we have full freedom. In the Church we learn of truth and the truth will set us free (John 8:32). You are in Christ's Church whenever you uplift someone bent down in sorrow, or when you give alms to the poor and visit the sick. You are in Christ's Church when you cry out: "Lord, help me". You are in Christ's Church when you are good and patient, when you refuse to get angry at your brother, even if he has wounded your feelings. You are in Christ's Church when you pray: "Lord, forgive him". When you work honestly at your job, returning home weary in the evenings but with a smile upon your lips, when you repay evil with love—you are in Christ's Church.

Do you not see, therefore, young friend, how close the Church of Christ is? You are Peter and God is building His Church upon you. You are the rock of His Church against which nothing can prevail. You are a liberated rock, a soul

that is fulfilled within His Church, and not one condemned to stagnation. Let us build churches with our faith. Churches which no human power can pull down. A church whose foundation is Christ. Let us build churches in our enlightened hearts where there shines the bright Sun of Righteousness, Who is Christ Himself, He Who has told us that by faith we are free from sin.

Feel for your brother alongside you. Never ask: "Who is he?". Rather say: "He is no stranger; he is my brother, He is the Church of Christ just as I am".

Friend, you look behind you and you tremble with fear. But look ahead; rejoice. History is a series of ossified events in which from time to time living testimonies of princely faith have been raised, now embodied in churches and monasteries. These are treasures of the Romanian, Christian soul. They are the spirit which gives life to our national identity. All which falls outside this spirituality is destined to perish. Mountains have been levelled, forests burnt down, and people have died, but churches have remained alive and monasteries continue as censers offering a continuous smoke of prayer to heaven. If we destroy the churches which express the national identity, we cannot affirm the continuity of a Romanian spirituality, nor can we sustain that we have preserved unaltered the tradition and soul of Romania. There are no references to Romanian princes destroying the foundation of churches, or of Michael the Brave ordering the disappearance overnight of an Enea Church.* No. Nor can any scientific atheism or scientific argument stop you, dear friend, from inquiring about the meaning of life, and about God and salvation.

This search is the proof of your freedom in the face of any constraint, and in the face of matter. It is your road to the Church, the gate through which you will enter into her. Do not waver on the doorstep, friend. Come in! How long will you stand in the shadows of the Church without

---

*A church destroyed by the Romanian Communist government.

knowing her? How many years will you hear the voice of Jesus saying to you: "He who comes unto Me, I will not cast out"?

The world will throw you on one side. It oppresses you and alienates you. Jesus wants to receive you, comfort you and return you back to yourself. Come and build churches with us. Let us reconstruct in our own souls an Enea Church, princely, Christ-centered, alive and immortal, until we see in truth a steadfast witness to our Christian faith and to our national identity raised up again on her site.

Without church or monasteries we are aliens. Whoever destroys churches, destroys the substance of our material and spiritual endurance on this land given to us by God. Young man, you are no longer alone; you belong to Christ's Church.

THIRD MEDITATION
March 22, 1978

We, according to His promise,
look for new heavens and a new
earth, wherein dwelleth righteousness.

II Peter 3:13

YOUNG MAN, I am speaking with you again today because I have chosen you from all those to whom I could be speaking, for you are most ready to hear the Word of Christ. You are noble and pure. Atheist education has not yet managed to darken heaven within you. You still look upward, you still can hear calls from exalted places. There is no grounding the soaring of your spirit towards the heavenly spheres through the propagation of arbitrary concepts. The desire for heaven still exists within you. Materialism has not made you its prisoner.

Thus I call you seven times, young man. Seven are the praises of the day toward God, according to the Psalmist: *Seven times a day have I praised Thee for the judgments of Thy righteousness* (Ps. 118:164).

Today we will speak of heaven and earth. I will not frighten you with colorful descriptions of the end of the world. We stand before death daily. Its presence is more suffocating than life itself. For it is more real than life. Death is our nightmare by day and by night. You live with death by your side, friend, and yet you have not grown accustomed to its presence because you are alive and authentic—more alive and real than you think.

Heaven and earth—the concepts remind me of a poem I once heard recited by the poet himself on the television. He held his right arm up as he spoke. His face was a picture of forced inspiration and his voice recited in a monotone. He was trying to induce some kind of trance among his hearers that they might imitate him. Each verse was supported by a chorus of children chanting an artificial litany spontaneously prescribed: "Can you count us, heaven, one, two. . three. . ." and so forth up to ten. It was a curse, a defiance, thrown up at heaven. The poem was essentially saying that heaven might be able to count the poet and his companions one, two, three. . .—good and well, but it could not overcome them. That was the gist of it. He was an atheist poet; suited for the materialists.

But to which heaven did he address himself? Was it to the regions made up of the successive strata of the atmosphere? If so, his monologue was senseless. The poet was obviously addressing someone who could hear and even count, at least that is what one surmises from the conviction with which he spoke. How strange!

For it was not a matter of inventing a trivial personification for the sake of the poem's rhythm, but the poet himself actually believed in the depth of his being that his appeal or invocation was being heard and that it was an act of heroism. He addressed the metaphysical heaven

which tortures him, diminishes him and denies his affirmation. It is this heaven I want to talk to you about, my friend.

In the beginning God made the heaven and the earth (Genesis 1:1). He created a heaven and an earth, an imminent and a transcendent, a given material and an aspiration after perfection, a temporal space and a spaceless, timeless existence. From the moment of creation to the present we keep within ourselves the nostalgic memory of our integration with God's heaven. We have never forgotten that there is a place in heaven to which we, or rather heaven within us, aspire.

Tell me, young man, how much have you believed the statements which you have heard repeatedly to the point of obsession, at school, on the radio, on television, in the newspapers and at young people's meetings—that say that you descend from monkeys? And how honored this revelation has made you feel! Noam Chomsky has said that the most stupid human beings can learn to speak, but the most intelligent monkey has never reached such a height of achievment.

You are heaven and earth; darkness and light; sin and grace. I know, friend, that you are tortured by questions concerning the meaning of your life in this world, and on the purpose of the world in general. Do the ready-made authoritarian statements in answer to your limited question satisfy you: namely that heaven is a fiction and matter is everything? "It is matter speaking to you through your internal and external senses." Matter organized its own structure and evolution by certain laws of great complexity before even the slightest rudiment of the human brain was formed. Thus once the higher brain of man appeared—the only method for matter to recognize itself—it could not recognize itself any longer. And from that time until now human intelligence has been struggling in a sterile and vain effort to discover laws which heed matter fixed in a period when there was nothing but darkness and non-consciousness!

What do you think of this joke of non-intelligence which stuns all human intelligence, even that of the collective? Do you not see that the most elementary logic obliges you to admit the presence of an intelligence outside of this world?

But I call you to a much higher flight; to total abandonment; to an act of courage which defies reason. I call you to God. To the One that transcends the world so that you might know an infinite heaven of spiritual joy, the heaven which you presently grope for in your personal hell, and which you seek even whilst in a state of nondeliberate revolt.

This heaven with its divine hierarchy and its divine light gradually descending only to return to its source which is God, does not count us in twos or fives or tens. For my friend, you are not a piece in a machine which drives you round; in the eyes of heaven you are a soul, a whole being, so free in your actions, so priceless in your worth, that God Himself, in the guise of the Second Person of the Trinity, came into the world to be crucified for you.

How ridiculous to you the poet's curse seems. He believed so much in heaven that he needed to have a chorus of children to hide behind as a shield! Do not believe in the all-powerful nature of matter. This earth is finite. We can destroy matter in minutes through fission and achieve oblivion if we do not recognize the presence of God. The absolute claims of materialism are supported on a limited premise. You will see that the attributes of matter are purely spiritual notions—such as infinity, eternity and self-creation.

To deny the existence of heaven is to deny all existence which does not fall into the orbit of my feelings. It means that I admit that for those moments when I close my eyes or block my ears, the world becomes non-existent.

And now I want to recite to you the most beautiful poem ever written about heaven and earth: *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things*

were made by Him, and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. (John 1:1-5)

How can darkness confine light, or matter confine the spirit, or atheism destroy faith and constrain freedom? The heavens number you one by one; for each of you is a unique irrepeatable creation: man.

FOURTH MEDITATION
March 29, 1978

He that hateth Me hateth
My Father also.

John 15:23

So, my dear friend, we have reached the halfway mark in our series: we are half way along the road on which we started together that first Wednesday of the Lenten Fast. On that occasion the call of Jesus resounded for the first time in your ears, bent hungry for truth. You received it and your soul, yearning for the absolute, followed it.

At that point I was alone, but I knew that my voice was not "one crying in the wilderness," for the words were those of Jesus. I knew that the words with which I called you would penetrate your ears: "Prepare ye the way of the Lord; make straight His way into your hearts." And I was not mistaken. For look, how many we are today—a witness, even if only within your hearts, to faith in Christ and to love for one another.

Why have I been calling you, my friend, and why have I put my soul into your hands, young person? Why have I believed in you to the point of implicating you in my actions of faith, and even to the point of placing my very life on the line for you?

Why? Because my spirit knew your soul even before you heard my words or even before we set eyes on each other.

I knew of your disquiet and troubles, your unhappiness and suffering. I understood long ago that your badness was but a shield against the world, and that your bravado was but a defence for your wounds. For you are my friend. We are bound together by a free friendship which no one and nothing can destroy. Our freedom is guaranteed by Jesus Himself, and our love is founded upon the Resurrected One Who said: *Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends, for all things that I have heard of My Father I have made known unto you* (John 15:15).

Who has ever confessed such truths to you? You are surrounded on all sides by an atmosphere of secrecy, as within a conspiracy devised by "those above." A selective system will prevent anything reaching you other than that which subjugates you to a certain idea or imposed concept. Where is your freedom to choose and where is your power of word? Where is the exercise of that noble freedom given to you by God which is the basis of your satisfaction in responding to history? Why then am I amazed that you do not know what this freedom is, or how to use it? Why should I be amazed that you know nothing of friendship or love, nor to whom to give it nor how to preserve it?

Who has been your friend in this world, or who has given up their soul for you? In every social group to which you belong, you are always excluded by the fundamental arguments themselves which justify its existence as a social phenomenon. Every exclusion based on these grounds puts you in the position of a slave. It is a social and philosophical secret which you are far from understanding. You are offered only the conclusion. Yet if your are unfit to learn the road by which the conclusion came, how can you be fit to know the conclusion itself? And if you are fit to know the way, then why the mystery? Is someone afraid of your right to judge? or of your freedom? or of your friendship? Could religion or faith be an object of prohibition?

Slavery to ideas is as serious a form of slavery as any other. Through His Church, Jesus offers you the deep

mystery of His Divinity and His friendship. You are no longer called a slave but a friend if you discover the mystery of divine things.

You have avoided choosing Jesus as your friend for too long. Perhaps you were afraid of the ocean of spiritual freedom into which you would have to dive. But Jesus has chosen you to hear His voice. He did so a long time ago: *You have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain* (John 15:16). The choice was made long ago, for Jesus has always loved you, but now you have the choice to respond to His invitation. In responding you are ordained to go and bear fruit that will remain.

To be a prophet of Christ in the world in which you live. To love your neighbor as yourself and to make all men your friend. To proclaim by every action this unique and limitless love which has raised man from the level of a serf to that of a friend of God. To be the prophet of this liberating love which delivers you from all constraint, returning to you your integrity as you offer yourself to God.

The most humiliating bondage is that which forbids you any theological flight, any attempt to transcend the immanent and its captivity. "You are a slave of my will," it seems to say to you, "and my will forbids you to believe in anything other than what I direct you to believe."

Why are you forbidden the right to leave the space in which you are kept a prisoner of feelings and reason? Why is only that which belongs to this dimension imposed upon you as reality and the rest dismissed and decreed as fiction? And subsequently, why are you not directed to penetrate this so-called fiction with your own knowledge and thus shatter it? Is it that there lies somewhere the fear that this "fiction" is more real than that which is imposed upon you as "reality?"

A philosophical or theological system, especially if it is a way of life, cannot be destroyed from outside. From that point of view it remains unassailable to its opponent. Phrases like "religion is the opium of the people," or "religion was

created by the exploiting classes," cannot even raise a smile today. They are purely and simply ignored.

Yet you, for you are young, are asked to take seriously the half-baked arguments of the atheist bible (Hazlii) or the anti-catechism from *Scinteia Tineretulii** which hold fast only because of the prohibition preventing you from responding to them. On the social level, freedom means the struggle for ideas. But in Christ it means liberation from sin and death.

In our country atheism takes a forced course, becoming more and more narrow. Its life springs from the authority of the state. Faith, however, is on full wing, for it is a fact of life. Authoritarianism creates bondage, life gives freedom.

I read in *Contemporanul* (November 11, 1977) an article entitled "With atheists on religion." The article contained declarations by young people in an interview carried out by the magazine reporter. Every investigation into religion is for us a source of disquiet and fear because, according to officialdom, to be a believer is tantamount to betrayal of one's country. Nevertheless, in this interview the young people, who were all Party members, replied according to their beliefs, and their faith made them free. I suggest that you all read this article in *Contemporanul*—the official literary organ of the materialist ideology of the Romanian Communist Party. You will read there that the young people are free from the bondage of theory. That would have made them hide their true faith and declare formal statements about atheism. They overcame their instinct of self-preservation and affirmed publicly and courageously their faith and the freedom to choose for faith. They chose openly the Church and Christ. All were young people like you, my friend, as good and generous as you, as brave as you. They were our friends. As a consequence some of you wrote them precious words of encouragement, through which you wanted to tell them that they were not alone, that the best believe

---

* The Party youth paper, *trans.*

as they do, love as they do, and wish to express themselves as freely as they have done.

Friend, this is the eternal love of Christ. Our faith in Him binds us together as One Body. Our common friendship binds us together, for we are all Christ's friends. Do not be afraid to affirm that you are His friend. Do not be afraid to reject an atheist ideology which has no other aim than to kill your soul as a metaphysical entity, or even to cripple it within you.

Do not be afraid to affirm that our people has been Orthodox Christian since its inception. And that 20 or 30 years of enforced atheism and imposed materialist propaganda cannot stop our people's aspiration after the absolute.

Believe and love. Faith will make you free; love will unite you. You will be free in union with Jesus, and you will abide in His love.

See how high you have soared, my friend. You are now a friend of Christ! For this I love you, young person; for this I believe in you.

VITA PATRUM

(THE LIFE OF THE FATHERS)

by SAINT GREGORY OF TOURS

CHAPTER XII

SAINT AEMILIANUS THE HERMIT AND SAINT BRACCHIO THE ABBOT

The Holy Spirit teaches us by the mouth of the Psalmist how the heavenly discipline communicates itself to those who guard it, and how it must be imposed upon those who do not observe it. *Take hold of discipline lest the Lord be angry and ye perish from the just way* (Ps. 2:12). And of those who are good, Isaiah said, *The chastisement* (discipline) *of our peace will be upon him* (Is. 53:5, Sept.). This discipline, then, brings about the fear of the Lord; the fear of the Lord is the beginning of wisdom, wisdom teaches love of God, love of God raises man above the things of earth, it makes him mount up to Heaven and places him in paradise, where the souls of the blessed, having drunk of the new wine of the vine of life, are at the banquet in the Kingdom of God.

It is necessary, then, that men desire to drink of the mystery of that vine in order to be able to go to the place of delights of such a pleasing habitation. If the vines which we see now stretching forth their branches, where leaves and grapes intermingle among the vine-branches, are so charming to behold, not only because of the abundant fruits they bear but also for the shade with which they protect us when we are burned by the sun's rays in summer; if, moreover, we see them lose their leaves and dry up after having given fruit in season—how much more ought we to desire those which are never lacking and never dry up in the summer heat of the

temptation, which even after this term wherein is no more hope gives us all we hope for and makes us rejoice in it. Several have desired it enough not only to abandon their wealth, but even to withdraw into the most uncultivated wildernesses, in order to quench the thirst of their longing for solitary life by the help of prayer and tears of repentance. Thus certainly the blessed Aemilianus did, a new hermit in our days.

1. Aemilianus, then, having left his parents and his possessions, sought solitude in the wilderness and withdrew to the remotest regions of the forests of Ponticiacens in the territory of Auvergne where, chopping down the trees, he make a little field which he cultivated and which furnished him with the food necessary for life. He also had a little garden which he watered with rainwater and from which he took vegetables which he would eat without any seasoning. He had no other consolations than those which came from God, for there were no other inhabitants than the beasts and birds, which would crowd around him every day as around a servant of God. He gave all his time to fasting and prayer, and no worldly care could turn him from them, because he sought only God.

2. There was at that time in the city of Clermont a man named Sigivald, bestowed with great authority, who had in his service a youth named Bracchio, which means in their language "bear cub." The man of whom I have just spoken had charged this young man with hunting wild boar; accompanied by a large pack of dogs, Bracchio went about the forest, and if he took anything, he would bring it to his master. One day, while he was pursuing an enormous boar with the dog pack, the quarry entered the enclosure around the Saint's cell. The baying pack followed it there and came to the entry of the first room, but suddenly they stopped short, not being permitted to go in after the boar.

Seeing this, Bracchio recognized with astonishment that there was something Divine there, and going toward the cell of the Saint, he noticed the boar standing before the door without any fear. The elder came to greet Bracchio, embraced him, and invited him to sit down; when they were seated, he said to him, "I see you, beloved son, elegantly dressed and occupied with seeking things which dispose more to the loss of the soul than to its salvation. I beg you, abandon the master whom you serve here below

and follow the true God, the Creator of heaven and earth, Who governs all things by His will, Who submits all things to His rule, and Whose very majesty, as you see, renders this beast fearless. May your master's authority—which is nothing—not make you vain and proud. For thus says the Apostle Paul: *He that glorieth, let him glory in the Lord* (I Cor. 1:31), and elsewhere: *If I yet pleased men, I should not be the servant of Christ* (Gal. 1:10). Subject yourself to the service of Him Who said, *Come unto me, all ye that labor and are heavy ladened, and I will give you rest* (Matt. 11:28). For He is the Lord, Whose burden is light, Whose yoke is easy (Matt. 11:30), worship of Whom gains both present things and eternal life. And thus He said, If anyone renounces all he possesses, he *shall receive a hundredfold, and shall inherit eternal life* (Matt. 19:29).

While the elder was occupied with these words and others equally worthy of a man, the wild boar withdrew safe and sound into the woods. The young man departed from the Saint, not without great admiration from seeing that the wild boar he had begun to hunt became, despite his natural savagery, as gentle as a lamb in sight of the elder. Turning over in his mind various thoughts and asking himself what he should do—whether he should leave the world or continue to serve it—finally, touched by the Divine goodness and (I believe) by the prayer of Saint Aemilianus, he began to look for some secret way to come to the clerical state, for he dared not make it public because of his earthly master.

Meanwhile, although still a layman, he would get up from his bed two or three times during the night and prostrate himself in prayer to the Lord. But he did not know what to chant, because he did not know letters. However, often seeing in the oratory letters written above the icons* of the Apostles and the other saints, he copied them in a book. And since clerics and abbots were continually coming to his master's house, he would ask the youngest of them whom he could approach the names of the letters; from that he began to learn what they signified, and by the inspiration of God he knew how to read and write before he knew the rest of the letters.

After Sigivald had died, Bracchio hastened to the aforesaid elder, and when he had spent two or three years with him, he knew the psalter by heart. In the meantime, his brother, seeing that he did not wish to marry, often had the thought of killing him. Later, monks joined them.

---

* The Latin has the unusual word "iconicas" rather than the more usual "imagines."

3. Finally blessed Aemilianus fulfilled the measure of days counted for his life: he died about the ninetieth year of his age and left Bracchio as his successor. The latter, having founded a monastery, obtained from Ranichilde, Sigivald's daughter, several parcels of land which he left to this monastery. They were made up of woods from the Vindiacens estate. Having gone forth from this monastery, Bracchio came to Tours, where he built oratories and founded two monasteries.

One day some pilgrims came bearing relics of saints, which they placed on the altar table of the basilica of St. Martin of Tours, since they had to depart the next day. There Abbot Bracchio was, who, keeping vigil in the basilica, noticed about midnight a huge ball of fire which went forth from the relics and rose up with a great light to the vault of the temple. This undoubtedly was something Divine, but it was seen only by him among all those present. After that he returned to Auvergne to his first monastery, whence, after having remained there five years, he came back to Tours, where he instituted abbots in the monasteries he had founded; then he returned once more to Auvergne.

When he was residing in his old cell, he was charged with re-establishing in the monastery of Manatense the rule which had been relaxed there through the negligence of the abbot. He led the purest life and courageously forced the others likewise to keep their chastity. His speech was soft, his demeanor courteous, but he showed himself so severe toward infractions of the rule that occasionally he was thought to be cruel. As for fasting, vigils, and charity, he had reached perfection.

When the time of his death was approaching, he had a dream, as he himself related to the blessed Bishop Avitus, in which he was transported to heaven into the presence of the Lord. There he saw the Cherubim and Seraphim who were shading the Divine majesty, and having opened a book, they signified to the Prophet Isaiah the words which he was to prophesy, while a host of angels surrounding the Throne of God made the heavens resound with their praises. And as he was contemplating this in ecstasy, he woke up. Examining this dream attentively, he recognized that God was announcing to him the end of his life. Then he said to the abbot whom he had established as superior of the monastery, "The place near the river, where I was intending to build an oratory, is very pleasant. I beg you, then, to carry out my desire, which is to consent to take my bones there."

When he was dead, he was buried in the oratory of his original cell; when the abbot wished to carry out the task which the Saint had commanded him, he found in that place, by God's leave, lime prepared long before and a foundation of the very size he had wanted to make. Then, when the work was done, he opened the tomb of Abbot Bracchio, whose body was found intact, as if he had died the night before. And so, two years after his death, he was taken to that place with great joy by the congregation of monks whom he had trained himself.

NOTES

St. Bracchio died on February 9, 576. St. Gregory knew him personally and heard from his own lips the above account of the miraculous ball of fire, as he states in *The Glory of the Confessors*, ch. 39.

Duke Sigivald is mentioned in St. Gregory's *History of the Franks* (Book III, chs. 6, 13 and 23). He was killed by King Theoderic.

The Apocalypse of St. John

By Archbishop Averky

CHAPTER TWO

INSTRUCTIONS TO THE CHURCHES OF ASIA MINOR: EPHESUS, SMYRNA, PERGAMOS, AND THYATIRA

In the second, as in the third chapter, are set forth the revelations received by St. John concerning each of the seven churches of Asia Minor, as well as corresponding instructions to them. These revelations contain praises of their Christian life and faith, a reproof of their insufficiencies, exhortations and consolations, threats and promises. The content of these revelations and instructions has the closest relationship to the condition of church life in the churches of Asia Minor at the end of the first century. But at the same time it refers also to the whole Church in general for the whole course of its existence on earth. Some even see here an indication of seven periods in the life of the whole Christian Church from the time of the Apostles to the end of the world and the Second Coming of Christ.

To the Church of Ephesus

2:1-7 *Unto the angel of the church of Ephesus write: These things saith He that holdeth the seven stars in His right hand, Who walketh in the midst of the seven golden candlesticks. I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are*

apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou has left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

First of all the Lord commands him to write to the angel of the church of Ephesus. The church of Ephesus is praised for its first works—for its labors, patience and for opposing false teachers; but at the same time it is condemned for leaving off its first love, and it hears the fearful threat that the candlestick will be taken away from its place if it does not repent. Further, it was good that the Ephesians hated "the deeds of the Nicolaitans." To those who overcome temptations and passions the Lord promises to vouchsafe the eating of the fruits of the tree of life.

Ephesus was a most ancient trading city on the shore of the Aegean Sea, famous for its wealth and immense population. There the holy Apostle Paul preached for more than two years, and towards the end of this period he ordained as bishop of Ephesus his beloved disciple Timothy. There also the holy Apostle John the Theologian lived for a long time and died. Subsequently in Ephesus there was the Third Ecumenical Council, which confessed the Most Holy Virgin Mary to be Theotokos. The threat to remove the candlestick of the church of Ephesus was fulfilled. From a great world center Ephesus was soon turned into nothing: From a previously splendid city there remained only a heap of ruins and a small Moslem village. The great candlestick of earliest Christianity was completely extinguished.

The Nicolaitans mentioned here were heretics who were a branch of the Gnostics and were noted for their immoral life. They are also accused in the catholic epistles of the holy Apostles Peter and Jude (II Peter 2:1, and Jude 4). The beginning of this heresy was made by the proselyte Nicholas of Antioch, who was one of

the original seven deacons of Jerusalem (Acts 6:5), who fell away from the true faith. The reward for those among the Ephesian Christians who overcome is the tasting of the tree of life of paradise. By this one must understand in general the good things of the future blessed life of the righteous, a prefiguration of which was the tree of life in the original paradise, where our first ancestors lived (Gen 2:9).

"The removal of the candlestick or the church is the deprivation of Divine grace, to which it will be subjected in agitation and shaking from the spirits of malice and the evil men who help them. . . *He that hath an ear, let him hear:* Every man has a physical ear, but only the spiritual man acquires a spiritual ear. . . To such a man, who has overcome the temptations of the demons, He promises to give to taste of the tree of life, that is, to make him a participant in the good things of the future age" (St. Andrew, ch 3).

To the Church of Smyrna

2:8-11 *And unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead and is alive: I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou* ***faithful*** *unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; he that overcometh shall not be hurt of the second death.*

To the church of Smyrna, which was composed of poor people who were, however, rich spiritually, there are foretold tribulations and persecutions from the Jews, whom the Lord calls "the synagogue of satan" (compare Rom. 2:28-29). The prophecy of tribulations is accompanied by an exhortation to endure to the end these tribulations, which will continue "ten days"; and the promise is given of deliverance from "the second death."

Smyrna also was one of the most ancient cities of Asia Minor, renowned and glorious in pagan antiquity. Not less remarkable was Smyrna in the history of the earliest era of Christianity as a

city which was very early illumined by the light of Christianity and kept in the midst of persecutions the pledge of faith and piety.

The church of Smyrna, according to tradition, was founded by the holy Apostle John the Theologian, and the disciple of the latter, St. Polycarp, who was bishop there, glorified this church by his exploit of martyrdom. According to the information given by the church historian Eusebius, almost immediately after the prophecy given in the *Apocalypse*, the first persecution against Christians in Asia Minor broke out, during which St. Polycarp of Smyrna also suffered.

Christ is "the *first* as God, and the *last* as having become man in the latter times and opened to us eternal life by His death of three days" (St. Andrew, ch. 4). (Compare Is. 44:6.)

According to some commentaries, the "ten days" signifies the shortness of the time of the persecutions; but according to others it indicates a certain extended period, for the Lord commanded the people of Smyrna to be "faithful unto death," that is, for some long period. Some understand by this the persecution which was under Domitian and continued for ten years. Others see in this a prophecy of the ten persecutions which, altogether, the Christians endured from pagan emperors for the course of the first three centuries.

By the "second death" which is to come for unbelievers after the death of the body is to be understood their condemnation to eternal torments (compare Apoc. 21:8, Matt. 10:28).

To him that overcomes, that is, to him that endures all persecutions, is promised "a crown of life," or the inheritance of eternal good things.

Smyrna to this day remains a significant city and has the dignity of an Orthodox metropolia.

To the Church of Pergamos

2:12-13 ***And** to the angel of the church in Pergamos write: These things saith He which hath the sharp sword with two edges: I know thy works, and where thou dwellest, even where satan's seat is; and thou holdest fast My name, and hast not denied My faith, even in those days wherein Antipas was My faithful martyr, who was slain among you, where satan dwelleth.*

The church of Pergamos is praised by the Lord for the fact that it holds fast His name and has not renounced faith in Him, even though the church was planted in the midst of a city extremely corrupted by paganism, which is the meaning of the figurative expression "thou dwellest even where satan's seat is," and it was subjected to a severe persecution, during which the Lord's martyr Antipas was slain. Although many have attempted to understand the name Antipas symbolically, it is known from the martyrologies that have come down to us that Antipas was bishop of Pergamos and for his zealous confession of the Christian faith was burned inside a heated bronze bull.*

2:14-16 *But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them wth the sword of My mouth.*

But then the Lord indicates also the negative manifestations in the life of the church of Pergamos, namely, that there also the Nicolaitans have appeared, who have made lawful the eating of that which was offered to idols and every kind of fornication—things to which, in another epoch, the Israelites had been led by Balaam.

Balaam, who taught Balak: "By these words He indicates the mental Balaam, the devil, who through the sensual Balaam taught Balak to tempt the Israelites to fornication and idol-worship; for by the sweetness of this pleasure they fell so low that they offered sacrifices to Beelphegor" (Num 25:1-2; St. Andrew, ch. 5).

Pergamos is to the north of Smyrna and in antiquity it competed with Smyrna and Ephesus. In it there was a temple to the pagan god Aesculapius, the patron of physicians. Its sorcerers

---

* Hieromartyr Antipas, bishop of Pergamos, was a disciple of St. John the Theologian. He died a martyr's death in the year 92 and was noted, both during his lifetime and after his death, for his healings of various afflictions, especially of the teeth. He is commemorated on April 11, when there is a church service to him. (*Translator.*)

occupied themselves with medicine and offered great opposition to the preachers of Christianity. **Pergamos**, under the name of Bergamo, and the Christian church in it, have been preserved up to the present day, although in great poverty, since of its previous splendor nothing at all remains apart from the immense ruins of a once splended church in honor of St. John the Theologian, erected by Emperor Theodosius (4th century).

2:17 *He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.*

The first image here is taken from the Old Testament manna (Ex. 16:14-15), which was a prefiguration of the "bread which cometh down from heaven" (John 6:50), that is, the Lord Jesus Christ Himself. By this manna one must understand living communion with the Lord in the future blessed age.

The metaphorical expression, "white stone," has its foundation in a custom of antiquity, according to which the victors at the public games and contests were given white stone tablets, which they later presented in order to receive the rewards conferred on them. Among Roman judges it was the custom to collect votes by means of white and black stones. White signified freedom; black signified condemnation. In the mouth of the seer of mysteries, John, the white stone symbolically signified the purity and innocence of Christians, for which they receive a reward in the future age.

To give names to new members of a kingdom is characteristic of kings and masters. The Heavenly King also will give to all the chosen sons of His Kingdom new names which will signify their inward qualities, their designation and service in the Kingdom of Glory. But since no one "knoweth the things of a man, save the spirit of man which is in him" (I Cor. 2:11), so also the new name given to a man by the All-knowing Master will be known only to the one who receives this name. (Compare Is. 62:2.)

To the Church of Thyatira

2:18-20 *And unto the angel of the church in Thyatira write: These things saith the Son of God, Who hath His eyes like unto a flame of fire, and His feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce My servants to commit fornication, and to eat things sacrificed unto idols.*

Thyatira was a small town in Lydia which has no particular significance in history, but it is known in the history of Christianity because from it there came Lydia, who was enlightened with the light of faith in Christ by the holy Apostle Paul during his second journey of preaching in the city of Philippi (Acts. 16:14, 15, 40). Probably this also aided the speedy establishment of Christianity in Thyatira. It is evident from the words, "thy last works are more than the first," that all the good Christian qualities of the inhabitants of Thyatira, indicated before this in the text, are developing with time and becoming stronger.

The name Jezebel is used here evidently in the same metaphorical sense as the name Balaam above. It is known that Jezebel, the daughter of the king of Sidon, having entered into marriage with Ahab, the king of Israel, drew him into worshipping all the vile things of Tyre and Sidon and was the cause of the fall of the Israelites into idol-worship (III Kings 16:31). We may suppose that the name "Jezebel" here indicates the same inclination to idol-worship and fornication of the Nicolaitans.

2:21-23 *And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works.*

"Continuing to speak in a figurative manner, He compares the cunning and deception of the heretics to a harlot,* threatening to strike her with death and afflictions, as well as all who have defiled themselves with her and committed fornication before God, unless they return to Him through repentance. This is addressed to the heretics who have been deceived and who seduce others" (St. Andrew, ch. 6).

2:24-25 *But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of satan, as they speak; I will put upon you none other burden. But that which ye have already, hold fast until I come.*

"To the simple people He says: 'Since you, in your simplicity, are not able to stand against the cunning and clever, for, as you affirm, you do not fully know the depths of satan—therefore I do not ask of you to wage battle by words, but only to preserve the teaching which you have received, until the time when I shall take you from here' " (St. Andrew, ch. 6).

The "depths of satan" is the name given here to the teaching of the Nicolaitans, as predecessors of the Gnostics, who called their false teaching "the depths of God."

2:26-27 *And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father.*

"To him who does My works *will I give power*, as promised in the Gospel, over five or ten cities (Luke 19:17-19). Or else this indicates the judgment of unbelievers, through which those who have been deceived, being judged by the believers in Christ, will be crushed as a flock is by the rod: *The men of Ninevah shall rise*

---

* In the Apocalypse, and in the Sacred Scripture in general, heresy is often indicated by the symbols of "fornication" and "adultery"—that is, "impurity" with regard to teaching—and heretics by the symbols of a "harlot" and those who commit fornication with her (see especially chapter 17 below). (*Translator.*)

in judgment with this generation, and shall condemn it (Matt. 12:41). The words, 'even as I received of My Father,' are spoken of His human nature, because of His acceptance of flesh" (St. Andrew, ch. 6).

Paganism fell (historically) as a result of the battle with Christianity. In this sense the Lord promises (in general) "power over the nations" to the one who overcomes.

2:28 *And I will give him the morning star.*

There are two interpretations of these words. The Prophet Isaiah calls satan the morning star (Lucifer) which fell from heaven (Is. 14:12). In that case these words signify the dominion of the faithful Christian over satan (compare Luke 10:18). On the other hand, the holy Apostle Peter, in his second catholic epistle, by the "morning star" which shines forth in the hearts of men means the Lord Jesus Christ (II Peter 1:19). In this sense, the true Christian is promised the enlightenment of his soul by the light of Christ and participation in the future heavenly glory.*

2:29 *He that hath an ear, let him hear what the Spirit saith unto the churches.*

---

*St. Andrew says of the "morning star", that there is nothing astonishing in the fact that it could have two opposite interpretations, a thing which happens often in Holy Scripture. What is important to understand is the *meaning* of the image. Here it means the same thing to say that victorious Christians have Christ the "morning star" shining in their hearts, and to say that they have dominion over satan the "morning star" through the grace of Christ. (*Translator.*)

SCRIPTURE PARALLELS IN CHAPTER TWO

2:6

II Peter 2:1-2. *But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.*

Jude 4. *For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.*

2:8

Isaiah 44:6. *Thus saith the Lord the King of Israel, and His Redeemer the Lord of hosts: I am the first, and I am the last; and besides Me there is no God.*

2:9

Romans 2:28-29. *For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.*

2:11

Matthew 10:28. *And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.*

2:17

Exodus 16:4, 14-15. *Then said the Lord unto Moses: Behold, I will rain bread from heaven for you; and the people shall go out*

and gather a certain rate every day. . . And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna; for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat (KJV).

John 6:49-51. *Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever.*

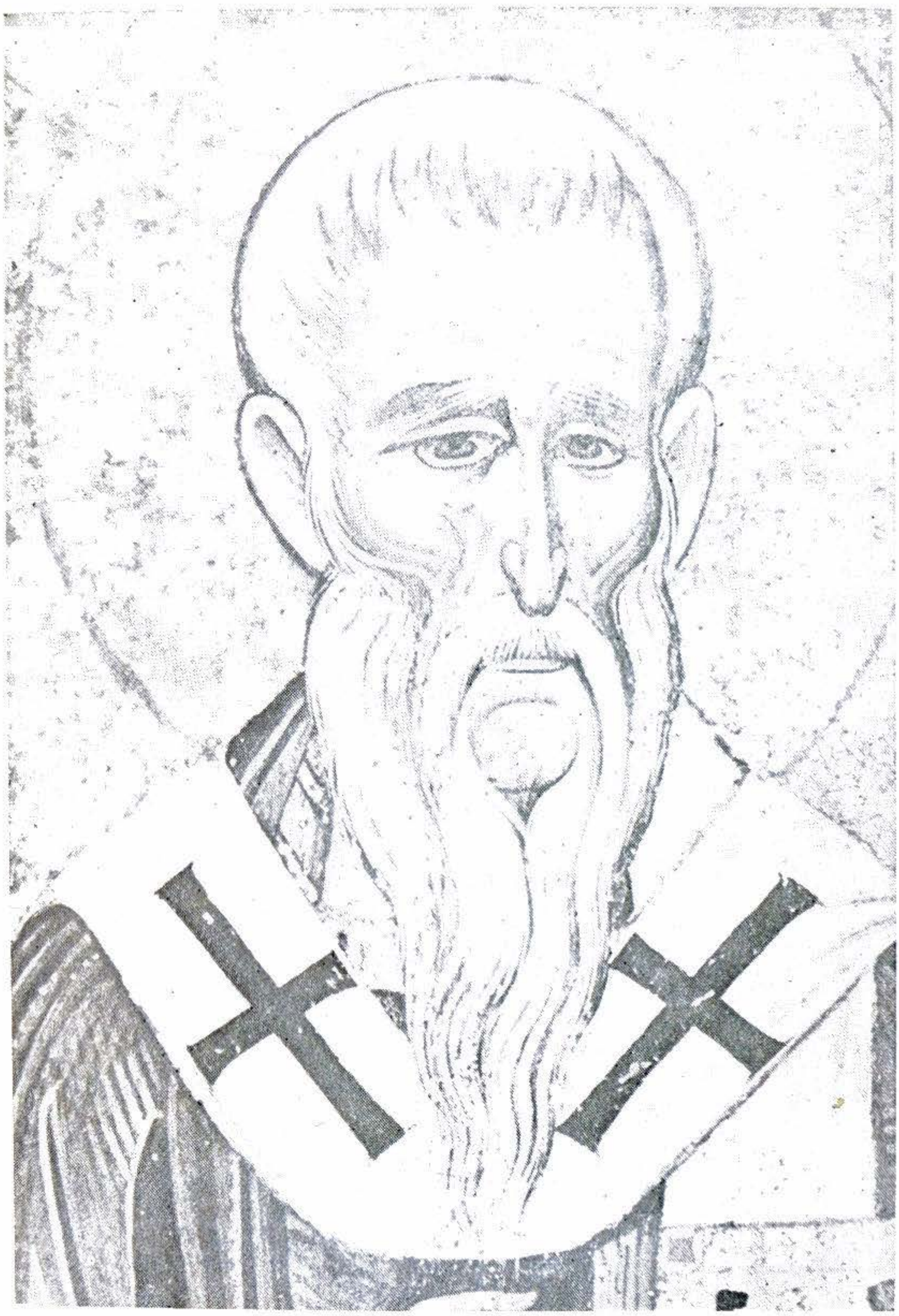
Isaiah 62:2. *And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name* (KJV).

2:28

Isaiah 14:12. *How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!* (KJV).

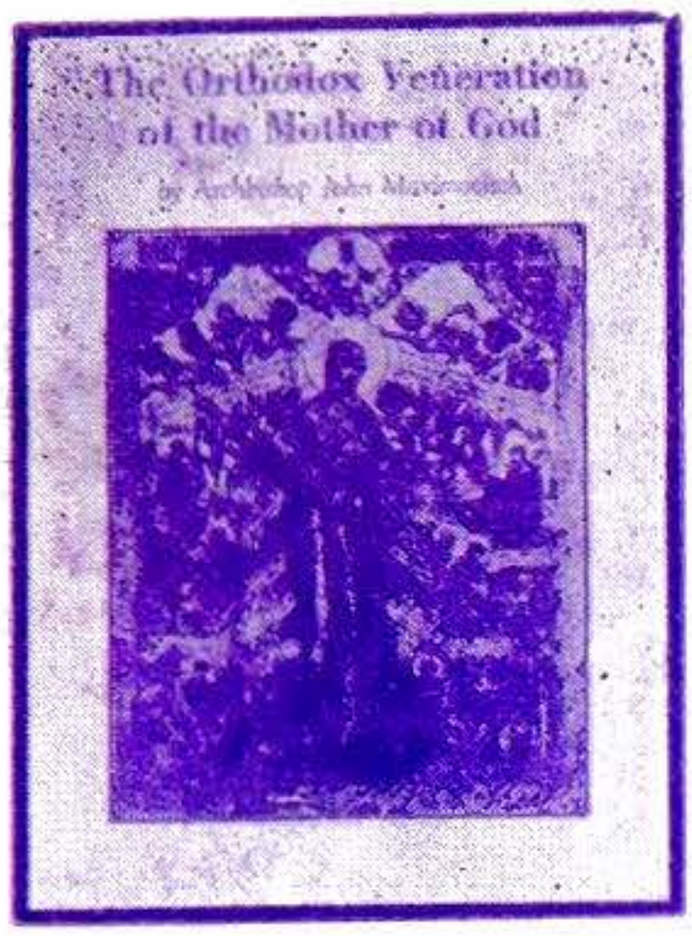
Luke 10:17-18. *And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name. And He said unto them, I beheld satan as lightning fall from heaven.*

II Peter 1:19. *We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.*



HIEROMARTYR ANTIPAS

NEWLY REPRINTED

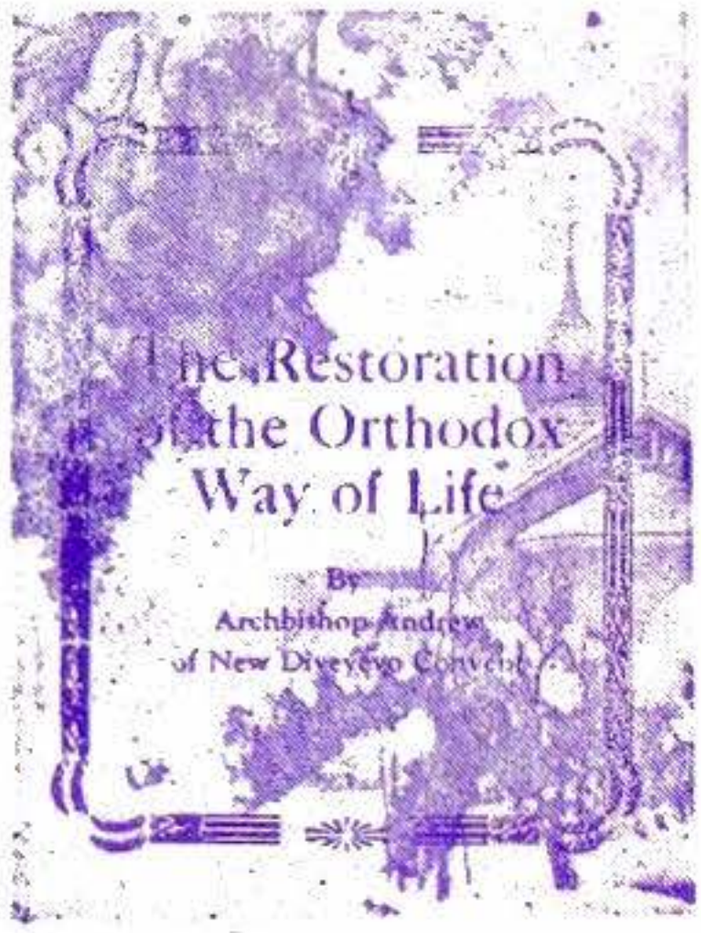


ORTHODOX VENERATION OF THE MOTHER OF GOD

By Archbishop John Maximovitch

A clear presentation of the theological basis for Orthodox teaching concerning the Mother of God as established and defended by Holy Scripture and the Ecumenical Councils. The first in a series of *Orthodox Theological Texts*, it also includes an introduction to the theological writings of Archbishop John, whose ascetic and apostolic life testifies to a living theology so rare in the modern world.

2.00



RESTORATION OF THE ORTHODOX WAY OF LIFE

By Archbishop Andrew of New Diveyevo Convent

Four homilies giving the Orthodox philosophy of life of the late Archbishop Andrew (+1978), spiritual offspring of Optina monastery, together with an introduction on him and his teaching. Included are his addresses on "The Battle to Preserve the Orthodox Way of Life," "Humanism versus True Christianity, "Godliness: To Keep What is God's in Honor," and "Exhortation to Solzhenitsyn."

2.00

Order From:

Saint Herman Press

PLATINA, CALIFORNIA 96076